A

DISCOURSE

Concerning the

Holy Fast of Lent:

Together with the Sentiment of

Dr. *John Cosens*, late Bishop of *Durrham*,

Concerning the same **Holy Fast.**

THE Sacred Penitential Time of *Lent* is at hand, what shall I do? Shall I take notice of it, or no? If I do not take notice of it, some will stigmatize me as a *Black Non-Conformist*; and if I do take notice of it, others will calumniate me as a *Papist* in *Masquerade*. O Times! O Manners! Unhappy Age in which we live! *Dissipavit Deus ossa eorum qui hominibus placent: God has broken the Bones of those who please Men.* If I seek to please Men, or fear to offend them, I am no longer a Servant of Jesus Christ, but a base Slave to the vile World. If I Christianly observe this Sacred Time, my own Conscience, I am sure, will applaud me, whatsoever my Neighbours may say or think of me: And a good Conscience, even when it dictates Fasting and Abstinence, is a continual Feast. But will not the Holy Gospel say, I am Superstitious? God forbid. I know they are the words of our Blessed Lord himself, *Matth.* 15. 11. *Not that which goes into the mouth, defiles a Man; but that which comes out of the mouth, this defiles a Man.* And had he spoken these words, when it was objected to him by the Disciples of St. *John*, that they and the Pharisees fasted often, but his Disciples fasted not, the Objection would not so easily have been answered: But consulting the Sacred Text, I find he is so far from disparaging the Holy Exercise of Fasting, by saying, *Not that which goes into the mouth defiles*, that he tacitly commends it, as a Duty too sublime, for such Novices in Religion as his Apostles as yet were, but the time would come when they should fast, to wit, after he should be taken away from them, and should have strengthn'd them for so hard and necessary a Duty, by a plentiful effusion of the Holy Ghost upon them. The new Wine of rigorous Abstinence and Fasting was too strong for the frail Bottles of our Lord's Disciples, before their Confirmation from the Holy Ghost upon the day of *Pentecost*. But can then that

 which

which goes into my mouth defile me? Yes, when I eat or drink in contempt of the equitable and juſt command of my lawful Superiour, Eccleſiaſtical or Civil. Though ſtrictly ſpeaking, it's not the Meat then which defiles me, but my diſobedience to my Superiour.

Not to engage in long diſputes: For theſe Reaſons methinks every good Chriſtian ought Religiouſly to obſerve *The Holy Faſt of* Lent.

1. Becauſe Faſting in it ſelf has ever been look'd upon by all Chriſtians as a Chriſtian Duty, and is not only highly commended by all the ancient Fathers of the moſt Primitive times, but alſo by the Holy Scripture it ſelf; as having a ſingular Power to drive out the Devil: *This Devil goes not out but by Prayer and Faſting:* To obtain the Holy Ghoſt for our ſelves or others: (The Holy Apoſtles faſted and prayed, that the Holy Ghoſt might deſcend upon thoſe on whom they conferred Holy Orders.) To avert God's anger from a particular Perſon, City, or Country: Thus *Ahab* and the *Ninivites* appeaſed the wrath of the Almighty: To ſuppreſs Concupiſcence; to diſpoſe the Mind for Prayer; to encreaſe all Vertues in us in this Life, and our Crown of Glory in the other. If we faſt in a due manner, we have our Bleſſed Saviour's words for it, that we ſhall have a Reward in Heaven. If I faſt, to afflict and humble my ſelf before God Almighty for my Sins, my Faſting is an Act of Repentance. If I eat leſs my ſelf, that I may have more to give to thoſe that are in neceſſity, my Faſting is an act of Charity. If I faſt the better to diſpoſe my ſelf for Prayer, 'tis an Act of Religious Devotion. If I faſt, judging my ſelf not worthy of any Delicacies, nor of my fill even of the courſeſt Fare, 'tis an act of Humility, and diſpoſes my Soul moreover as little to affect fine Clothes or commodious Lodgings, as I do good Victuals, & conſequently moderates my deſires of Money and Riches; which are not deſireable by corrupt Nature, but for theſe or ſuch like uſes. If I faſt, that I may be better able to pay my Debts, or provide my Children Portions, 'tis an act of Juſtice, and Chriſtian Paternal Piety. If to moderate my inordinate Appetite of Meat and Drink, 'tis an act of Temperance; and exceedingly diſpoſes to Temperance in the whole couſe of my life, when by experience I find my ſelf as chearful and contented, or rather more, upon a faſting day, than when I indulge to exceſs in eating and drinking. In fine, 'tis hard to name a Vertue which faſting does not ſtrangely help to procure, maintain, and increaſe. As for the four Cardinal Vertues, 'tis the formal exerciſe of the higheſt degree of Temperance; nor is Fortitude leſs ſeen in abſtaining from what pleaſes us, than in ſuſtaining what afflicts us. It makes Juſtice eaſie, and is the Mother of wiſe and ſober Thoughts. It moderates our Paſſions, defecates our Underſtandings, and makes us more fit for Contemplation of Natural or Supernatural Verities. *O Angelical Abſtinence!*

2. *Faſting* then being of ſo ſingular uſe in a Chriſtian life, and Experience telling us, That thoſe who faſt only when they pleaſe, are pleaſed to faſt very ſeldom, or not at all; our Spiritual Prelates, who watch for our Souls good, can do no leſs than oblige us by a Law to faſt ſome times, nor ought we do no leſs than Religiouſly obſerve their equitable Commands.

3. I have all reaſon to think the Holy Faſt of Lent was firſt appointed by the

the Holy Apoſtles themſelves, and conſequently ought to be Religiouſly obſeved by all good Chriſtians. For it cannot be imagined, that ſo many ſeveral Countries, Kings and Subjects, Prieſts and People, both of the Eaſtern and Weſtern Churches, could by chance fall upon the yearly practice of obſerving ſo ſolemn a Faſt, and all at the ſame time before *Eaſter:* They muſt therefore either all at the firſt have been taught ſo by their firſt Maſters of Chriſtianity, which is the Concluſion intended to be proved; or ſome univerſal Supreme Authority, Eccleſiaſtical or Civil, muſt ſo have commanded them to do; or ſome Preachers firſt in one Country, & then in an other, muſt ſo have perſuaded them to do in ſome Age ſince, that is, as a Pious thing, but not as inſtituted by the Apoſtles, and ſo received. But no Annals of our own, or other Chriſtian Countries, make any mention of any ſuch Preachers, or any ſuch Ordination made by any General Council, Pope, Prince, or Emperour: Nor yet have we, or any other Chriſtian Countries, wanted Eccleſiaſtical Hiſtorigraphers, who in their Memorials have taken notice of far leſſer matters than ſuch an Innovation as this muſt needs have been, had the Apoſtles taught the World no ſuch obſervance. And the truth is, 'tis pure Ignorance in Eccleſiaſtical Hiſtory, and the Works of the Primitive Fathers, that makes ſo many waver in the Belief of the Apoſtolical Inſtitution of *Lent*; in which, if they were well converſant, they could not poſſibly doubt of it.

Further: Not only two hundred years ago, but twelve hundred years ago, *Lent* was univerſally obſerved in the whole Chriſtian World, both in the Eaſtern and Weſtern Church, as is manifeſt out of the pious Works of the prime Pillars and Paſtors of Chriſt's Church, in the fourth and fifth Century of Chriſtianity. Nor do the oppoſers of *Lent* deny ſo much, and therefore appeal to the firſt 300 years after our Saviour; for which time, and which only, they pretend the Chriſtian Worſhip was untainted, and not infected with the ſuperſtitious Obſervation of *Lent*. Let us ſuppoſe then, that for the firſt 300 years of Chriſtianity, the Church of Chriſt in *England*, *Italy*, *Greece*, and other Countries, obſerved no ſuch thing as *Lent-Faſt*; and conſider by what means poſſible, the fourth Age could not only bring it in all over the Chriſtian World, but bring it in ſo ſecretly or covertly, that the prime Doctors of the fifth Age ſhould not be able to diſcern, that this new burden was ſuperadded to Chriſtianity by their immediate Progenitors, but ſhould be verily perſwaded, that ſuch an Obſervation had immemorially from Generation to generation deſcended from the firſt planters of Chriſtianity, the Apoſtles: And yet it is evident, that the fifth Age did not only keep *Lent*, but alſo kept it as an Apoſtolical Inſtitution; and the prime Chriſtian Doctors of that Age have left it upon Record, in their deſervedly admired Works, that they kept this *Holy Faſt* as an obſervance taught them by Tradition from the Apoſtles. Hear their own words; *S. Hierom*, in his Epiſtle to *Marcella: We faſt one Lent* (Quadrageſimam) *within the compaſs of a whole year, according to the Tradition of the Apoſtles, in a ſeaſon fit for us. The Montaniſts keep three Lents in the year, as if three Saviours had ſuffered.* Now if for the firſt 300 years there had been no ſuch obſervance by Chriſtians at *Rome*, but in the fourth Century ſome Biſhop of *Rome*, or ſome Provincial or General Council, or Chriſtian

Emperour, had first introduced it, could a Learned Priest of *Rome* of the fifth Age, who had lived and conversed with the prime Fathers of the fourth Age no less than 70 years, for he died *Anno Dom.* 420. *Ætatis Suæ*, 91. And one so well versed in all Ecclesiastical matters, as *S. Hierom* was, err so grosly, as to mistake so new an Institution for an Apostolical Tradition, that is, for an observance taught the City of *Rome*, from Father to Son, from the Apostles? For the *Greek* Church, hear the Testimony of *Theophilus*, who was contemporary with *St. Hierom* and Patriarch of *Alexandria*, (to the Patriarchs of which See, it was entrusted by the first General Council, That they should yearly signifie before-hand, to the rest of the Churches, as well as their own, the true time of *Easter*.) In his first Paschal Epistle, he writes thus: *Let us cure the divers wounds of Vices*, &c. *And so may we enter the Fasts at hand, beginning Lent the 30th day of the month* Mechir, (as it were our *February*, the *Egyptians* reckoning 30 dayes in every Month.) *The Week of the Salutary Pasch on the fifth day of the Month* Pharmuth (or April,) *and ending the Fasts according to the Evangelical Traditions on the evening of the* Saturday, *being the tenth of* Pharmuth; *and on the next Lords day, the* 11th. *of the same month, let us celebrate the Feasts.* I add the Testimony of S. *Cyril.* in his 20*th.* Homily The immediate Successor to the same *Theophilus* in the Patriarchship of *Alexandria*. *De Festis Paschalibus: So let us keep a pure fast*, (saith he) *beginning the Holy Lent from such a day, ending also the Fasts on the 7th day of* Pharmuth, *late in the Evening, according to the Traditions Apostolical.* The same S. *Cyril*, in nineteen other of his Homilies, *De Festis Paschalibus*, preached in so many several years, refers the same Fast of *Lent* to Tradition, Appointment, or Instruction Evangelical. *The Law of abstaining in Lent, was always in the Church*, says the above-cited *Theophilus Alexandrinus*. Now can it be imagined, that these two Learned Patriarchs (to whom by the whole Christian Church was committed the care of signifying the due time of *Lent* and *Easter*) had the Holy Fast of *Lent* been so lately brought in by some Universal, Ecclesiastical or Civil Authority, could be ignorant of it, and tell all the World also, that they had been so taught to end *Lent* from Generation to Generation from the Apostles? Add hereunto the Discourse of Learned Dr. *Beverage* against *Dallee* the *French Huguenot*, in his *Codex Canonum Vindicatus*. The Council of *Nice* the first General Christian Council little more than 300 years after our B. Saviour, ordered that there should be in all Christian Provinces, two Provincial Councils every year; the one in *Lent*, the other in *Autumn*: whence that Learned Dr. inferrs that then *Lent-Fast* was as well known all over the Christian World as *Autumn*; and consequently that *Lent* must of necessity have been appointed by the Apostles, otherwise such an Universal Practice could not possibly have overspread the Christian World so early: Note also whersoever *Lent* is observed, the Observers of it profess from Generation to Generation to have observed it, from the first planting of Christianity amongst them; nor does any of their Annals, Ecclesiastical or Civil, make any mention of a later Institution of it, and reflect, if the Holy Apostles had appointed *Lent* by Oral Preaching, what other Arguments could we have had for its Apostolical Institution?

Hence

Hence it is, that the Holy Fathers of the Primitive Times, looked upon the obſervance of *Lent*, not as a matter only of Counſel, as left to our choice, whether we would obſerve it or no, but of Precept and Obligation. Hear what St. *Ambroſe* ſaies, *Ser.* 26. *To faſt on other daies, may ſerve to promote either our Cure or our Reward; but not to faſt in* Lent *is a Sin. He that faſts at another time, ſhall receive his reward; but he who does not faſt in* Lent *ſhall be Puniſhed. Nor is it a light Sin to break the faſt of* Lent, *which was enjoyned by our Lord to the Faithful.*——— *If thou wilt therefore be a Chriſtian, thou muſt do as Chriſt did.* Thus That Great and Holy Prelate, who flouriſhed in the 4*th.* Age, and enlightned the whole Church of God with his Learning and Sanctity.

But if the Apoſtles of our Lord *Jeſus Chriſt*, did recommend a yearly obſervation of the Holy Faſt of *Lent*, to the ſeveral Countries by them Converted to the Chriſtian Faith, and ſuch an obſervation be of ſuch Singular benefit, and Spiritual advantage to all Chriſtians, how comes it to paſs that none of all their Writings which have come to our hands, makes expreſs mention of it? Hear Biſhop *Gunning*, p. 138. *Ritual Obſervances being viſible, and as it were legible in the univerſal Churches conſtant practice, needed not to be ſet down in her written Rule: Or thoſe which are therein ſet down, not neceſſarily ſo evidently, but that they might need the interpretation of ſuch the Churches practice.* And indeed, whoever will impartially conſider the nature of the Books of the *New Teſtament*, will be ſo far from wondering, that all the Rituals of Chriſtianity are not expreſly declared in them, that he will rather wonder there is ſo much in them of the exterior Rites of Chriſtian Religion as there is. Had any of the Sacred Chriſtian Pen-men written a Book, on purpoſe to declare the whole manner of Chriſtian Worſhip, like *Moſes* his *Exodus* or *Leviticus*, we might reaſonably have expected an account, what days Chriſtians were to ſet a apart for Faſting or Religious Feaſting, what Garments they were to uſe for Divine Worſhip, *&c.* But they only, as is manifeſt Writing Books for other intents and purpoſes, by way of Hiſtory, for example, or moral Exhortations, and making mention only by the by of ſome of our Chriſtian Rites, as they occurr'd; nothing can be more unreaſonable then to expect in their ſaid Writings an expreſs clear mention of every Chriſtian Ceremonial Obſervance. And why *St. Paul*, or other of the Apoſtles, ſhould make mention of *Lent* in the Epiſtles they wrote to perſons already inſtructed in the Chriſtian Faith, I underſtand not, unleſs perchance the perſons they wrote unto, had been deficient in obſerving it.

But then again. What though the Holy Apoſtles did not firſt inſtitute the *Lent Faſt*, but it grew by little and little from the pious Obſervation of ſome particular Chriſtians into an univerſal Practice, ought not the Univerſal Practice of the whole Chriſtian Church, both *Eaſtern* and *Weſtern*, of above 1200 years continuance, to have more poyſe with us, than the Non conformity of a few New-faſhioned Chriſtians, ſprung up in the Night of this laſt Age? Beſides, we are commanded by our Civil and Eccleſiaſtical Superiours aſſembled in Parliament, to faſt *Lent* upon a Religious account, as appears by the Statute, 2 *&* 3. of *Edw.* 6. c. 19. *For as much as divers the Kings Subjects have of late time, more than in times paſt, broken and contemned ſuch Abſtinence,*

which

which has been uſed in this Realm upon the Friday and Saturday, the Emb'ring days, and other days, commonly called Vigils, *and in the time commonly called* Lent, *and other accuſtomed Times, the King's Majeſty conſidering that due and godly Abſtinence, is a means to Vertue, and to ſubdue men's Bodies to their Soul and Spirit; and conſidering alſo that Fiſhers,* &c. *doth Ordain and Enact, with the aſſent of the Lords Temporal and Spiritual,* &c. *That no perſon or perſons, of what Eſtate, Degree, or Condition he or they be, ſhall at any time after the Firſt day of* May, 1549. *willingly or unwillingly eat any manner of Fleſh upon any* Friday *or* Saturday, *or the* Ember-daies, *or on any day in the time commonly called* Lent.

Moreover if *Lent* be not to be obſerved upon a Religious account, In the name of God what does it in the Calender of the Liturgy or Book of *Common-Prayer*, more than Fairs and Markets? Reflect alſo with B. *Gunning* upon the Prayer for the firſt Sunday in *Lent. O Lord, who for our ſakes did'ſt faſt forty days and forty nights, give us Grace to uſe ſuch Abſtinence, that our Fleſh being ſubdued to the Spirit we may ever obey thy Godly motions in Righteouſneſs and true Holineſs,* &c. How unworthy it would be to make that Holy Prayer to bear ſuch a ſenſe as this; *O Lord, who for our ſakes did'ſt faſt forty Days and forty Nights, give us Grace to uſe ſuch Abſtinence, that our Sea-faring Men, and Mariners, and young Cattel, and the like may be maintained.*

To conclude, we offend the ſame all holy and all juſt God, by the ſame, if not worſe ſins than our fore-fathers Offended him, why ſhould we not ſeek to appeaſe his anger by the ſame Humiliations of Faſting and Abſtinence as they did? We have Bodies no leſs ſubject to concupiſcence than theirs, why not keep them in ſubjection by the ſame chaſtizements as they have done? We ſtand in need of the ſame Holy Ghoſt they did, why ſhould we expect to draw him down upon us but by Faſting and Prayer, as they did? Nor can our living in a Northernly Country excuſe us; our Anceſtors who lived under the ſame climate faſted often and rigorouſly. If we expect to go to the ſame Heaven with them, we muſt expect to go by the ſame rough path of Chriſtian Temperance as they went. Beſides the abounding of all iniquity amongſt us, Covetouſneſs, Drunkenneſs, Glutony, Laſciviouſneſs, Pride, Malice, Shedding of Innocent blood, Profaneſs, Perjury, Blaſphemy, Infidelity, Atheiſm, cry aloud to Gods Vengeance againſt us, and call every devout Chriſtian to Faſting, Weeping and Mourning to prevent thoſe temporal Judgments we may juſtly fear, and remove thoſe ſpiritual plagues of Diviſions, Ignorance and Error, which we too ſenſibly feel, *In that day,* ſaies the Holy Prophet, *Eſay.* Chap. 22. V. 12, 13, 14. *Did the Lord God of Hoſts call to Weeping, and to Mourning, and to Baldneſs, and to girding with Sackcloath; and behold joy and gladneſs, ſlaying Oxen and killing Sheep, eating Fleſh and drinking Wine: let us eat and drink for to morrow we ſhall die. And it was revealed in mine ears by the Lord of Hoſts, ſurely this iniquity ſhall not be purged from you till you die, ſaith the Lord God of Hoſts.* Reflect here how the Holy Prophet, by Gods own Command declares, The eating of Fleſh and drinking Wine, when God calls to faſting, weeping, and mourning, to be an iniquity, which ſhall never be forgiven. And when does Almighty God call to faſting, weeping, and mourning, if he do not call then, when our own and others ſins require

quire it, and when the practice of the whole Christian World in all Ages invites to it, and when our lawful Superiors, who watch for our Souls good, positively command it?

Whom all that has been said cannot perswade to a Religious observation of the Penitential time of *Lent*, I have yet this one reasonable request to make them, that they would but for one year, fast as many days out of Private Devotion, as they do who fast at set-times and days, commanded by an extrinsecal Authority; and I perswade my self, they would find so great spiritual benefit thereby, that they would clearly see, fasting being good in it self, its being commanded by our Superiors can never make it Superstition. I deny not, but the change of the Primitive Christian way of fasting into a meer abstinence from Flesh, by Set-Fasters, fasting from one sort of meat and feasting upon others, making up what they wanted in Meat, by Wine and strong Drink, at meals and betwixt meals, gave but two great occasion to many simple well meaning people, to look upon all fasting as a meer superstition. But a practise good and holy in it self, as this has been shew'd to be, ought not to be cast away for some abuses, committed by disordered livers in the observance of it: none will do this, but such as are led by the Spirit of Contention. If we will needs contend, let it be who shall spend most of our time in devout prayers, and diligent reading, or hearing Gods word; and most of our worldly wealth in charitable Alms upon our indigent neighbour, and least upon our selves in meat and drink: Let none revile or injure his brother, but let our great quarrel be against our selves, Judging and Punishing our selves for our sins, by Fasting and Abstinence in this world, that we may not be Judged and Punished for them by Almighty God by Hell-fire in the other. By such Contentions and Emulations as these, we shall sooner come to an amicable union amongst our selves, and to the happy favour of our common Lord and God, than by all our uncharitable unchristian Brawls and Contests.

The Sentiment of Dr. John Cosens, *late B. of* Durham, *concerning the* H. Fast *of* Lent.

BY the Antient Laws, and Custom of the *Church of Christ*, We still Observe a Yearly, and a more solemn Time of Fasting and Prayer, than ordinary; which, from the Season wherein it falls, we call our * Lent *Fast*: A Time, wherein the *Church* Commemorates the Miraculous *Fasting* of our *Saviour*, and by it commendeth the like Ghostly and Religious Exercise unto us, as being the readiest Means we can use against the Temptations of the Devil, and the sinful Desires of our pamper'd Flesh. Not, as if She thought we were able to Fast as *Christ* did, and Live altogether without Meat and Drink: Or, as if Her meaning were, to Tye us unto any such scrupulous Abstinence, which refuseth some kinds of Meats, as being unclean in themselves; but, as far as our Imperfections and Infirmities would suffer us, we should Tye our selves to such a Religious *Fast* and *Abstinence*, as thereby, either interrupting, or otherwise abating, not only the kind, but, the quantity of our Diet; and so taking the less care of our bodily Sustestance,

* Or, *Spring-Fast*; *for* Lent *signifies the* Spring *in the* Saxon *Language.*

ſtance, we might the more earneſtly hunger and thirſt after Righteouſneſs, which is the Food of our Souls; and by mortifying our ſinful Fleſh, fix our Minds on heavenlier and better Deſires. A *Lent* ſo kept, will Conform us the better to our *Saviour*'s Sufferings, which are now remembred; and make us the more capable, and more ſenſible of the Joy which the Church † expreſſeth, in the Joyful Solemnity of *Eaſter*, as well in Commemoration of *His*, as in hope of Our glorious and gladſom *Reſurrection*.

† *Both by the Euchariſt, and by other holy Offices.*

And after this manner, hath it been religiouſly obſerved throughout all Ages, both in the *Greek* and *Latin* Church.

For the *Greeks* firſt, It is mentioned by *Ignatius*, who was St. *John*'s Diſciple, in his Epiſtle to the *Philippians*, a Writing unqueſtioned by moſt Men: Then by *Irenæus*, who was St. *John*'s Schollar alſo, but once removed: by *Origen*, who lived not long after them, in the *tenth Homily* upon *Leviticus*: by the famous General Council of * *Nice*, not much above *three Hundred* Years after *Chriſt*, where they mention the † *Forty dayes of Lent*, as a known thing Inſtituted and Obſerved by all Men, long before their time: After them, by St. *Cyril*, in his *Catechiſm*: and by St. *Chryſoſtom*, in his Sermons upon *Geneſis*, which were preach'd in this time of *Lent*: by St. *Baſil*, in his *ſecond Homily* of *Faſting*, where he tells us, *That there was no age*, nor no place, but both knew it, and obſerved it: by *Athanaſius*, in his Relation *ad Orthodox*: by St. *Gregory Nyſſen*, in his Sermon of *Baptiſm*: and by *Nazianzen*, Surnamed the *Divine*, in his Sermon of *Almes-Deeds*.

* Can. 5.

† Quadrageſima.

Then for the *Latins*, By *Tertullion* firſt, who was the firſt of the *Latin Fathers*, and ſpake more concerning the *Lent-Faſt*, than perhaps the *Church* would have had him: by St. *Cyprian* after him, who was alſo his Scholar: By St. *Ambroſe*, St. *Hierom*, and St. *Auguſtin*, in more than Forty ſeveral places of their Writings: After them, by a whole Cloud of *Witneſſes*, even to our own Times. All which, being put together, will prove abundantly, that the *Lent* which we now keep, is, and ever has been, an *Apoſtolical Conſtitution*: As St. *Hierom* ſaid in his *Epiſtle* to *Marcella*; *Nos* unam Quadrageſimam, *ſecundum Traditionem* Apoſtolorum, *tempore nobis Congruo jejunamus*: That is, *We obſerve a* Lent-Faſt *of* Forty Dayes, *as we have been taught by the* Apoſtles, *in a fit and ſeaſonable time of the year*. We add out of St. *Auguſtin*, in his 119 *Epiſtle* to Januarius, a known place; Quadrageſima *Jejunium habet authoritatem*, &c. *The* Lenten-Faſt (ſaith he) *is authorized, both by the* Old *and* New-Teſtament; *there by* Moſes, *and here by* Chriſt. And out of *Chryſologus*, in his *eleventh* Sermon, *Quod* Quadrageſimam *jejunamus, non eſt humana Inventio*, &c. *It is no* Human Invention (as they call it) *but it comes from Divine* Authority, *that we Faſt our* Forty-dayes *in* Lent.

Quod univerſa tenet Eccleſia, nec Conciliis conſtitutum, ſed ſemper retentum eſt; non niſi Apoſtolica autoritate traditum rectiſſime creditur. St. Auguſt. de Baptiſmo contra Donatiſtas. *That which the Univerſal Church obſerveth, and was not inſtituted by Councils, but has been ever retained; we moſt rightly believe to have been no other, than a Tradition from Apoſtolical Authority.*

FINIS.

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ſtance, we might the more earneſtly hunger and thirſt after Righteouſneſs, which is the Food of our Souls; and by mortifying our ſinful Fleſh, fix our Minds on heavenlier and better Deſires. A *Lent* ſo kept, will Conform us the better to our *Saviour*'s Sufferings, which are now remembred; and make us the more capable, and more ſenſible of the Joy which the Church † expreſſeth, in the Joyful Solemnity of *Eaſter*, as well in Commemoration of *His*, as in hope of Our glorious and gladſom *Reſurrection*.

† *Both by the* Euchariſt, *and by other holy Offices.*

And after this manner, hath it been religiouſly obſerved throughout all Ages, both in the *Greek* and *Latin* Church.

For the *Greeks* firſt, It is mentioned by *Ignatius*, who was St. *John*'s Diſciple, in his Epiſtle to the *Philippians*, a Writing unqueſtioned by moſt Men: Then by *Irenæus*, who was St. *John*'s Schollar alſo, but once removed: by *Origen*, who lived not long after them, in the *tenth Homily* upon *Leviticus*: by the famous General Council of * *Nice*, not much above *three Hundred* Years after *Chriſt*, where they mention the † *Forty dayes of Lent*, as a known thing Inſtituted and Obſerved by all Men, long before their time: After them, by St. *Cyril*, in his *Catechiſm*: and by St. *Chryſoſtom*, in his Sermons upon *Geneſis*, which were preach'd in this time of *Lent*: by St. *Baſil*, in his *ſecond Homily* of *Faſting*, where he tells us, *That there was no age*, nor no place, but both knew it, and obſerved it: by *Athanaſius*, in his Relation *ad Orthodox*: by St. *Gregory Nyſſen*, in his Sermon of *Baptiſm*: and by *Nazianzen*, Surnamed the *Divine*, in his Sermon of *Almes-Deeds*.

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